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CURRENT NOTES ON ANTHROPOLOGY. — XII.

[Edited by D. G. Brinton, M.D., LL.D.]

Ligurians, Iberians, and Siculi.

PROFESSOR G. SERGI occupies the chair of anthropology in the University at Rome, and Professor G. Niccolucci that in the University of Naples; but these two scientists of eminence are far from agreeing as to the ethnic position of the Ligurians, or as to the shape of their skulls. Professor Niccolucci described some alleged Ligurian crania, which seemed to show them to have been a round-headed people, and hence, the Professor inferred, of "Turanian" origin. But Professor Sergi insists that the said skulls were only those of modern Modenese, and neither ancient nor Ligurian. His own authentic series of Ligurian skulls proves them, on the contrary, to have been long-headed, with narrow noses, orthognathic, and with no similarity to Turanians; but with a very close likeness to the ancient Iberian type, such as the brothers Siret exhumed from the neolithic deposits of southern Spain. What is more, in two series of neolithic skulls from southern Sicily he proves that identically the same peculiarities recur; so that the ancient Siculi and Secani who held that region before the Greeks came, he believes to be branches of one stock, and both of them out-posts of that same Ligurian people who in proto-historic times occupied most of the coast of the Mediterranean Sea, from the Straits of Gibraltar to the tip-end of the Italian peninsula. For him, Siculi, Sicani, Ligures, Iberi, as ancient ethnic names, all refer to branches of the same stock; and the cave men of Mentone and the Arene Candide in Italy, and of Cro Magnon in France, alike furnish us with specimens of the Ligurian cranial form. His interesting essay is in the *Bulletino di Paleontologia Italiana*, December, 1891.

The Meaning of Ethnography.

In the first number of a new journal, *Bibliothèque de l'Alliance Scientifique*, Tome I., Fasc. I., appears what we should call a "symposium" on the meaning and the objects of Ethnography. The writers are Jules Oppert, Claude Ber-

nard, Jomard, A. Castaing, Leon de Rosny, Jules Simon, D. Marceron, and other well-known names.

One perceives in most of their contributions that confusion of terms which is so prevalent in France, and which is so severely and justly criticised by Topinard in his last work, "L'Homme dans la Nature," pp. 7, 8, 23, 24, etc. By its derivation and according to its early and correct usage, ethnography means a description of the actual condition of a people or peoples. So it was employed by Niebuhr and Campe early in the century, and so it is used to-day by Gerland, Ratzel, and the other leading ethnographers outside of France; and so it should be in France. A word common to science should connote the same ideas everywhere.

Jomard defines it as "the science whose final purpose is to explain the progress of humanity." C. A. Pret gives us the terse sentence, "Ethnography is the social history of humanity." Another contributor puts it, "Ethnography seeks to define the laws of the moral and intellectual evolution of man." Carnot studies it, "to discover a solid foundation for my political faith;" de Rosny, "for the new lights it casts on the grand and enigmatical problem of destiny."

These are brave words, and they tell us a great deal about the meaning and purpose of ethnology, but are wholly misapplied with regard to the term ethnography in its correct sense, either in French or English. They illustrate the need of a correct nomenclature in this science.

The Primitive History of Mankind.

A volume on this subject which is at once scientific and popular is a decided benefit to the study of anthropology; and such a one we have in Dr. Moritz Hoernes's "Die Urgeschichte des Menschen nach dem heutigen Stande der Wissenschaft" (Vienna, H. Hartleben, 1892). It is clearly printed and abundantly illustrated, and its scope may be guessed from its size—672 large octavo pages. It takes in the whole of what is now called the "pre-history" of Europe, beginning with the alleged remains of tertiary man and extending down to the time when history proper takes up the thread of the development of the human race in that continent. Several chapters of an introductory character explain the nature and objects of pre-history, and examine into what we may understand by the earliest conditions of culture in the human race.

Dr. Hoernes is not a mere book-maker, as is so often the case with authors of popular scientific works, but is a prominent member of the Anthropological Society of Vienna, and a practical laborer in the vineyard of archæology. He has a right, therefore, to press some of its wine wherewith to treat the general public. May they quaff deeply and become intoxicated with the attractions of this new science, full of promises and full of mysteries!

Early Development of the Art-Faculty.

The development of the art-faculty is as much an ethnic as it is a personal trait. As we find among our own acquaintances some singularly gifted in this respect, and others, of equal or greater general ability, quite devoid of it, so it has been with nations and tribes in all periods of culture. In lower stages of development it is more ethnic than personal, the individual then being less free.

For these reasons the scepticism which has met the discovery of free-hand drawings on horns and bones dating from palæolithic times is not well founded. Those from the caves of La Madeleine in France representing the mammoth